

RELATION

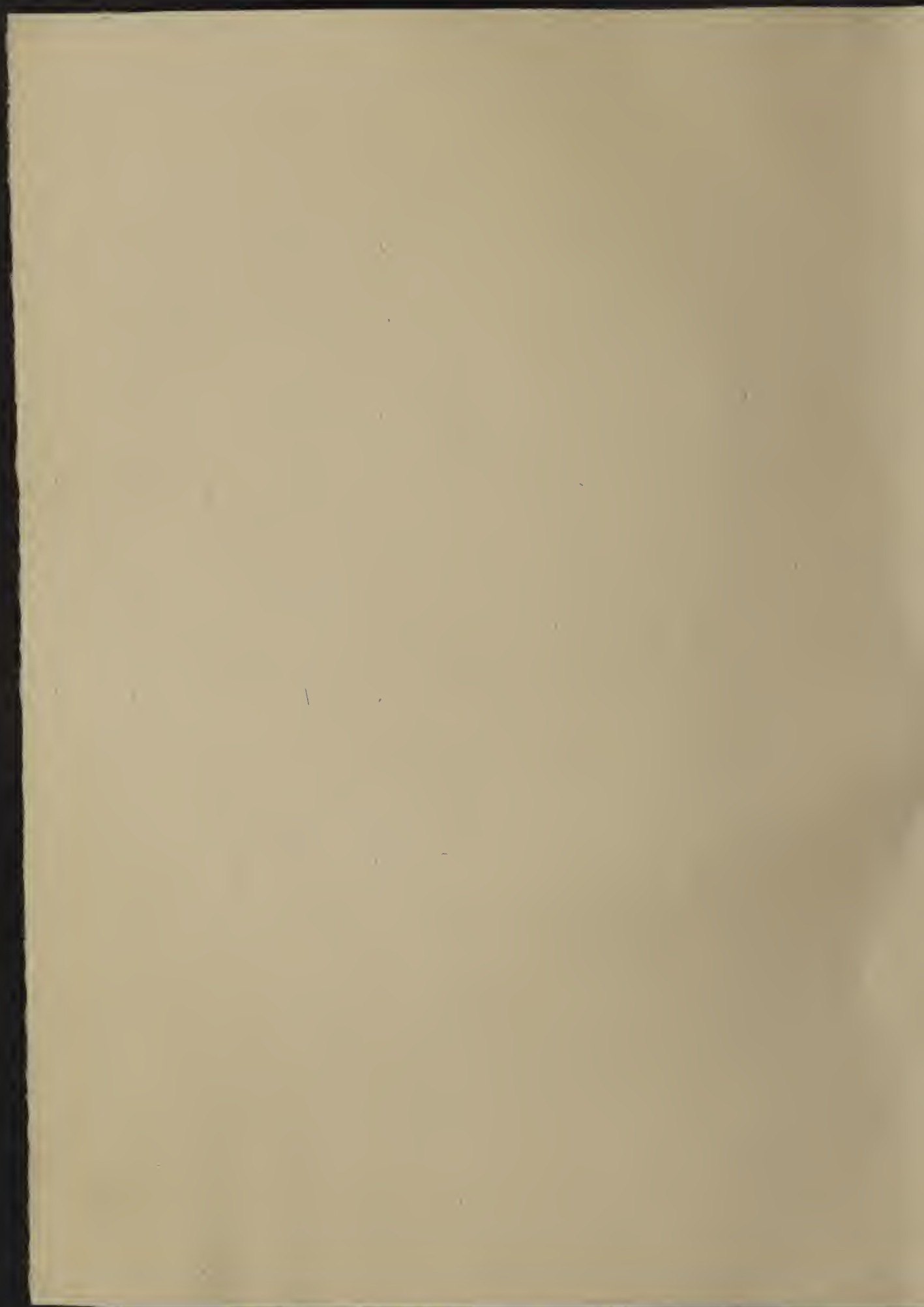
1689







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A
RELATION

Of several Persons that

Prophesie and Preach in their Sleep.

NEW YORK

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Licensed,

June 1. 1689.

Spelt rich in their fields
J. FRASER.

EP7 24693

A
RELATION
OF
Several Hundreds of Children & Others
THAT
PROPHEESIE and PREACH
IN
THEIR SLEEP, &c.

First examined and admired by several Ingenious Men, Ministers and Professors of Philosophy at *Geneva*, and sent from thence in two Letters to *Rotterdam*.

L O N D O N,

Printed for *Richard Baldwin*, next Door to the *Black Bull* in the *Old Bayly*, 1689.

A

RELATION

Several Methods of Children & Others

PROPERLY TO BE KEPT

IN THE HOUSE

AND EXAMINED BY THE

PHYSICIAN AND THE

PHYSICIAN

OF THE

PHYSICIAN



LONDON

Printed by J. B. G. & Co. 10, St. Paul's Churchyard, London

1841

A

LETTER
FROM
GENEVA
TO
ROTTERDAM.

Containing an exact Relation of the
Prophets of Dauphiné, &c.

February 13. 1689.

S I R,

I Heretofore designed to send you an exact Journal of the
Shepherdes of *Cret*, but you looked upon it as a fabulous
Story, so that I laid aside my Memoirs till another time. I
have since found in that same Journal of the Month of *July*
last, That the Shepherdes had several times said, and particularly
before her Judges, That they might put her to Death, but that God
would raise up others after her, that should say greater thing than
she had done. I therefore sent you the first News of the young
Prophets, who began to Prophesie about the beginning of *October*
last. But you likewise demanded the continuation with so many
Reserves and Precautions, that I don't know how to include in the
space of a Letter all the Circumstances that are necessary for a

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thorough

thorough Examination of such an extraordinary thing: If I should send you all the Informations and Proofs thereof, they would make up a Volume. Indeed the last News we had from *Dauphiné*, that both the Preachers and Hearers were at present severely persecuted, is a great Proof of the matter of Fact even to the most incredulous; and your Letter could not come in a more seasonable time than it did, to put me in mind of my Promise to you. Since yesterday was the first Day that those that are the most incredulous here vouchsafed to examine the exact Journal I had made of this strange thing, having been solicited to make it by one of our Ministers and Professors of Philosophy, who was sometimes present at the Depositions I received from time to time about it.

Yesterday, as I told you, a great many Ingenious Men, Ministers and others, came to my Lodgings to Philosophise upon my Journal, but I don't, as yet, know each Man's particular Sentiment, they only read in it till Supper time which separated us; so that they had not time enough to give their Opinions concerning it, and I doubt whether or no they would otherwise have had sufficient time; since every one would have been desirous fully to say what he thought of it. But our Friend Mr. *du Cret* came into my Chamber about an hour ago, and told me that at length all that before doubted of the truth of the thing and our Philosophers left my Lodgings in a much different humor from what they were in when they came thither; being come, said he, to see you with a Spirit of Unbelief and in a design to Criticize and confound all my Proofs, but that indeed they returned not perfectly perswaded of the Miracle, but astonished and amazed at the great many Circumstances and Proofs, which rendred the thing almost altogether unquestionable.

As for the Circumstances, it must be confessed, as the great part of those Gentlemen said, That there is something in this Story that at first sight seems ridiculous; as for Example, to see two or three hundred young Prophets, like Mushromes, spring up, all in a Night; to see a Man in his right senses, and who thinks of nothing less than Prophesying, when other Prophets are going to Prison, withdrawing himself, in the Night-time, from an Assembly into the Mountains, with only those of his own Parish, or a sudden to fall down as if he was taken with the falling Sickness, and there lie sprawling upon Snow that is two Foot deep upon the Ground, till such time as some one lifts him up,

and.

and ſets him upon his Breech; then with his Eyes ſhut, as a Man that ſleeps, ſhall a Preaching and Propheſying, not at all conſidering that the Priests, that with his Villains had diſſipated the Aſſembly, will inform againſt them all, the next Day. It looks like a thing only fit to be laughed at to ſee *Bonpar*, *Mazet* and *Pascal*, Three Shepherds, of Eight, Twenty ſix and Fifteen Years old, aſſembled, and holding a Conſistory with Sixty Penitents on their Knees, that one after another preſent themſelves before them, confeſſing their ſins, begging pardon of God for their Apoſtaſie, juſt as the cuſtom is here at *Geneva*. (But, ſay they, with much more zeal and fervor than they had done here) The Penitents likewise make Confeſſions of other particular ſins, according as the Shepherds think fit to cite them; ſuch a one, being a great Blaſphemer, they make him confeſs his ſins and beg Pardon of God. Such a Woman, as has been ſo many times at Maſs and ſo often Confeſſed to a Priest ſince they firſt preached, and whoſe Tears, ſay they, (after ſhe has declared her Fault) are Tears of Hypocriſie; Such a Woman that has lain with ſuch a one, who after having denied the Fact for ſome time, is at laſt obliged, by the force of the Proofs thoſe Children produced, to confeſs the Fact, and is, at the ſame time, contracted to her Lover, but is withal prohibited to go any farther for a time, or to be married by a Romiſh Priest. The Penitent, ſcandalized at your incredulity, will tell you, *Gentlemen*, if you had been there, you would have been no more able, to have concealed your ſelves from them than others: I was the ſecond that came before them, but I believe if I had killed my Father I ſhould have confeſſed it; they ſpeak to you with as great Authority as a whole Council aſſembled. The Penitent may ſay what he pleaſe; how honeſt and ſincere ſoever he be, 'twill be impoſſible for him to alter the Ideas Men muſt needs have of *Mazet*, *Bonpar* and *Pascal* met in Council together.

But, Sir, it muſt needs make a Man ſad, when one afterwards ſees the Priſons of *Grenoble*, of *Cret* and of *Valence* full of thoſe Preachers, of all Ages and Sexes, and of thoſe that have heard them Preach, of what Quality or Condition ſoever they be; When one ſees Barns and Farm houſes pulled down or burnt, becauſe thoſe Children have preached there, and all that Vally full of Souldiers that are there on purpoſe to ruine the Inhabitants.

After

After that, one cannot but examine the matter of Fact with more attention, and especially when one sees this new Persecution word for word foretold by these Children, with the strongest and liveliest Exhortations to continue stedfast, and when one sees that two of them are Arrested, there presently appear six others, and that among those that heard them and that were carried to Prison, there are some that before they came thither fall down, fall asleep, and Prophesie.

That I may not exceed the bounds of a Letter, I must declare to you, Sir, That as for what I have already said, and for what I have yet to say, there shall be nothing that has not been proved by what credible Persons have either said or written to me, and that has not been examined and verified in my Journal by all those persons I have mentioned to you; this is necessary for the brevity I intend. I will now enter upon the business with something more of order.

Of the Preachers, of their number, of the manner they are taken with that Distemper which makes them sleep and Preach, and of their Persecution.

Gentlemen, Merchants, Physicians, Lawyers, Tradesmen, Husbandmen, Men and Women, I mean persons that have seen, and who are all worthy to be believed, unanimously Depose concerning these Preachers, their number, and the manner that that Spirit or Distemper spreads it self, and has successively increased and spread it self along the River *Dronne*, and in the neighbouring places as far as *Lyron*; I might here bring the several Proofs I have in my Journal, but now they would be to no purpose, because we have from that Country others of later date. Here is an Extract of two Letters; which will be sufficient.

An Extract of a Letter of Mr. written from *Annonai* in *Dauphiné*; 'Tis a Learned and honeſt Man, and one that is capable to examine a matter of that nature in all its circumſtances.

S I R,

I Have ſeen at a place, about half a League from *Elte*, a Boy that preached the Eighth and the Ninth of this preſent Month of January as he was aſleep; who told us that we ſhould be yet Perſecuted for two Month, that if we had repented we ſhould have been delivered in September laſt; that we ſhould hear ſome of our Miniſters in May next; that unleſs *Baſil* repented, its Candleſtick ſhould be taken away; that *Baſil* ſhould betray *Geneva*; that the Strangers ſhould be ſhut out and Maſſacred; that *Geneva* ſhould hold out; that the great Men of the Earth ſhould aſſemble and hold a Council there; that there ſhould be in a ſhort time great Aſſemblies on the Hills on both ſides; that we ſhould ſee our Enemies melt away like Wax before the fire, and that the King of France ſhould one day come to an agreement with the Prince of Orange. He made very vehement and ſtrong Exhortations to repentance. There is a little Child, of three years old, has likewiſe preached, and about two hundred Shepherds and other perſons of all ages: 'Tis along the River *Dromme*, and ſome places near, that this preaching is, and it communicates it ſelf from one place to another; it extends it ſelf as far as *Lyvon*. Some of theſe preachers have been carried to *Grenoble*, others are clapt in Priſon, and ſearch is made for them every where. A Woman that is a Papiſt and married to a Proteſtant, has been likewiſe imprifoned, becauſe in her ſleep ſhe had ſtiffly preached againſt going to Maſs. I have been told likewiſe that there are of theſe People about *Caſtres*. I ſaw your friend the other day, he ſalutes you; one of his Farmers, his Shepherd and his Boy, about five or ſix Leagues from *Cret*, are Preachers, and are now in Priſon.

I will leave the Prophecies till laſt, and only purſue the Proofs of thoſe things I firſt laid down, namely of the Preachers, their Number, their increaſing, and their Perſecution.

B

An

An Extract of a Letter from Mr. Cabons, Dean of *Valence*, to one of our Acquaintance of 22. of *January*, 1689.

..... **M**R. Bouchu will be here in a short time to judge some Protestants that met in a Farm house that belongs to Mad. de Bais at Lyvron, there are seven or eight taken, and a little Girl of Lauriel, who preached by Prophecies; She is now in the Hospital General; She being in her Bed, with the Curtains drawn about her, and in the night time, there was a Man under the Bolster that prompted her to say what she said: She was easily brought to confess it. There is a great Maid that pretends to the same thing, that is likewise arrested, Mr. de la Re ['tis he that is the Commander of the Troops that are in those parts] began to pull down the Farm-house of Mad. de Bais, but at the intreaty of Mr. de la Roche he has discontinued

All the company were mighty attentive to this Letter, which is a solid confirmation of these Preachers, of their increasing and their Persecution; and at the same time discovers the Imposture the Papists have recourse to, that they may take away the advantages they believe the Protestants of *France* would reap from such an astonishing Prodigy, and that they may shew some pretext for those severities they exercise against those Innocents, and those that thought there was no Crime to go hear such extraordinary Discourses, and against which the King's Declarations had not provided.

'Tis not only Mad. de Bais that they have so treated; we have been informed here that the Barn of Mr. de Cheilane, near la Motte, has been burnt, and the reasons of those proceedings against the Barn and against the hearers of those Preachers were, because Mr. Arnaud de la Motte had sent for Mr. Julien from Lauzane, (who is there still) to preach in that Barn and other places thereabout, where those Children preach, and where Mr. Julien has formerly preached.

Methinks I have brought together and proved a great many things in few words; I suppose, Sir, that you believe that I say nothing but the Truth, and what I have from credible persons. I will therefore conclude here with what regards the
Preachers,

Preachers, their number, their increaſe, their Perſecution and the Pretexrs the Papiſts make uſe of to perſecute them, with a true Deſcription of their Cruelties, and the allarm that theſe new Miſſionaries has given them.

'Tis a different thing to examine what theſe Preachings and Prophecies are, and from whence they may proceed. As for the Preaching and Propheſying I will treat of both as amply as I can in a Letter; but to determine with what Spirit theſe Preachers are poſſeſſed, whether with the Spirit of God or with the Devil, whether it be Art or Diſeaſe, I leave it to wiſer than me to judge; or if I ſay any thing of it, it ſhall be only in alledging the Effect this Prodigy has had upon the Minds of Men.

From whence this aſtoniſhing Prodigy may proceed.

'Tis a thing that I can affirm to be true, and to which I made all the company agree, that generally all thoſe whoſe Teſtimony I had read to them, as well Gentlemen as Merchants, Tradeſmen, Phyſicians, Lawyers, Men and Women that had ſeen and heard theſe Prophets, not to mention the Rabble of People, unaniſmouſly Depoſe, That they never heard ſo good Prayers, nor more lively Exhortations, accompanied with an Action (which comprehends the Voice and the Geſture) the moſt taking in the World, and which is little leſs to be wonder'd at, than the Prodigy of talking whileſt aſleep, and of ſpeaking French for Men that have never ſpoke it; that all thoſe People wonder when they are asked whether they have prayed, whether they have ſung Pſalms with thoſe Preachers, and doubt no more but that it is the Holy Ghoſt, than if they had a particular Revelation of it from Heaven.

'Tis true that thoſe that have heard a great many of them and ſeveral times, make a great diſtinction betwixt ſuch a one and ſuch a one, either for the Language, or for the ſinging of the Pſalms, or elſe for the things they ſay; but however all tend to the ſame end, neither the one nor the other of them preaching any thing but what is Orthodox. However to make this more clear, I will as briefly as poſſibly I can, let you ſee the Teſtimony of ſome of thoſe that I my ſelf have heard, of others whoſe original Letters I have tranſcribed, which will ſatiſſie you in the firſt point I propoſed, to wit, after what manner their preaching is.

The Testimony of one Galand, a Carder of Wool, drawn from his Depositions and his written Relations; He is a good and understanding Man, well instructed in his Religion, and acknowledged to be so by a great many persons of all conditions in that Town. He was the first that sent us word of the first number of six Prophets that he had heard, and of one or two more that he had heard of. I examined him several days one after another, and he is now among us honestly working at his Trade. He was in that Vally the Twelfth of November last. Here is an Abridgement of his Depositions.

I. **T**Hat there were but seven or eight of those Preachers when he went thither: He says that he had heard only six of them.

II. That he had narrowly examined whether they were really asleep, and found that they were certainly so; in which he agrees with all that have spoke of them since.

III. That as for their Language in singing the Psalms, they were very different, though indeed the worst sort of French was above their capacity, describing them to me to be so poor, so miserable, so rustick, that nothing could be more. (All which very honest People come from thence have unanimously confirmed)

IV. That their Sermons were not as Sermons ordinarily are, of an *Exordium*, Explication and Application (these were his proper Terms) but a continuation of fine Exhortations, and all as a long and perswasive Application of our Ministers: but, Sir, says he, with a Voice and Action so well applied, that twice or thrice all of us were forced to weep. Let me see, said I to him then, How have you collected all this? Sir, said he, I had much ado to follow them, because I can't write fast, so that what I have are only some pieces separated one from the other, having lost a thousand admirable things. You must know, Sir, that I exactly follow the expressions of my Tradesman,
who

who expreſſes himſelf according as things wrought upon him, and the belief he had of the Miracle: You ſhall ſee by and by how Men of a higher degree talk. I took therefore his Journal, and therein the Copy of one of thoſe Sermons which begins thus:

In the name of God, &c. Brethren let every one of us, &c. Then he began the 54. Pſalm, as a Miniſter. After that he prayed as follows: 'O God, whoſe Compaſſions are without number, and whoſe Mercies are infinite; We thy poor 'Creatures by thy Grace met together in this Place, by an extraordinary means in the darkneſs of the night and in a little ' Houſe, to humble our ſelves before thy Face, and to confeſs 'to thee that we have highly offended thee. We pray thee enter not into an Account nor Judgment with us; for of a 'Thouſand Articles we ſhould not be able to answer to one. 'But, great God, there is Mercy with thee that thou ſhouldest 'be feared. Lord, thou at this time vouchſafeſt us the hearing 'of thy Voice, in an extraordinary manner ſending us thy Holy 'Spirit by the Mouths of thy Children whileſt they ſleep. Wherefore, O God, teach us how great all thy wonders are, and 'let this ſmall Aſſembly underſtand the Marvels that I ſhall 'utter, who am a poor innocent; and let us lay them up in 'our Hearts that we may have Hearts of Wiſdom, and render 'thee always thanks for ſo many benefits, ſaying the Prayer thy 'dear Son has taught us, *Our Father*, &c.

Then without taking any Text he begins his Exhortation and in theſe words, and by Articles, becauſe he could not follow the Preacher in writing; for whileſt he was writing one ſentence he loſt ſeveral others. You muſt know that the Shepherd that preached was not above thirteen or fourteen years of age.

Brethren, here we are aſſembled under the Protection of our great God, to confeſs our ſins to him, which are ſo great and ſo many; and to repent us ſeriouſly for our offending him. For if we repent, that great God will have mercy on us. And it hath pleaſed that great God to make uſe of my Mouth to preach to you his word, he hath ſent me his Holy Spirit and his Holy Angels to guard me and declare to me his Will. Brethren,

let us not be like perverse Children, who when their Father has beaten them, turn their Backs; but let us behave our selves as good Children, who when their Father has beaten them, return always to him and ask him Pardon. *Art.* I have nothing else to say to you, only that we must repent; for if we do not, God will come in his Wrath, and exterminate us all. *Art.* Brethren, you will see great Signs and Wonders; but be not afraid, for God will give to all of you the Courage that is necessary for you, and will keep you from all Danger. *Art.* When *Abraham* had his Hand lifted up to sacrifice his Son, and had his Knife ready to slay him, 'twas told him, that his good Intention was sufficient: Brethren, let us do like him, and that great God will preserve us in the greatest Dangers. *Art.* Brethren, we have alwaies apprehended more the Threats of Men than those of God; for if we had been afraid of God, what has happened to us would not have happened, &c.

Add to this, Sir, Exhortations to the Love of God and our Neighbour, to hold out against all new Persecutions that may happen hereafter; Description of the Romish Idolatry; the terrible Threatnings they make against those that participate of their Mysteries, and all this by various Repetitions, by several Passages of Scripture; a great many short Prayers and elevations of the Heart to God, in which he craves, and that very pathetically and patly, the Assistance of God for his Church, for its delivery, and for the strengthening his Children in their Combats, &c. And then you have an exact Idea of the best of their Sermons; for that from which I drew this, is one of the best: And the others, as *Galand* told me, are neither so long, nor so good, nor in such Order; and he made me the same Distinction we made in *France* of our Preachers, who all spoke very good Things, but with more or less Grace and Edification.

If *Galand* has made a faithful Relation, there is only this Doubt remaining: Whether, or no, they have not been taught these things by their Parents? But that is easily answered, for their Parents are almost as ignorant as they. But other People, you will say, may perhaps have under-hand given these things to their Parents, to teach them their Children. But it may be answered, That they must have been furnished with a vast Stock, when I consider, That the Memoirs of *Galand* contain alone two different Sermons of the same Shepherd, and that I have seen others of the same

ſame Shepherd (whereof I ſhall make mention in its proper Place) and of a different Style adapted to the Country Folks that heard him. They muſt likewiſe have a prodigious Memory, not to mention their Boldneſs, their Voices, their Geſts and their ſinging of Pſalms: But all this remaining undecided, by Reaſon of the Doubts, which from time to time are raiſed about it; all this, I ſay, is clearly decided by the ſleeping of the Preacher, if it is real; now that above all ſeems the beſt confirmed by the univerſal Teſtimony of all thoſe of our Religion that have heard them: And it is yet more clearly evidenced to be true, by the ſolemn Proof that was made of it by the Papiſts themſelves, at *Baron Poet's*, and by the ridiculous and baſe way they made uſe of to ſpoil the Reputation of the Huguenot's Miracle, not being able to do it otherwiſe.

But we muſt do more, we muſt prove (if *Galand*, and all thoſe that have reported yet more than *Galand*, Men worthy to be believed, and without Reproach, have told us the Truth) we muſt prove, I ſay, that theſe Children cannot be ſuſpected to have been inſtructed or prompted, and that by certain Parts of their Diſcourſe, which cannot but proceed from the Mind of the Preacher, and from a Reflection that comes juſt then into their Heads. Here is an Example of it drawn from the ſame Diſcourſe, the beginning whereof you have juſt now had.

After that the number of theſe Preachers was increaſed, thoſe poor People, without going out of the ſame Houſe, made theſe Children ſleep by turns. Once when *Galand* was there, and when he that I juſt now ſpoke of had made an end of ſpeaking, he told them: *Brethren; it's Midnight, I will reſoſe my ſelf; there is another that ſhall preach to you as well as I can.* There was then another that ſpoke, and continued till 'twas Day. Then the ſame Boy ſaid, *Brethren, 'tis Day, there are ſome that are already gone* (and it was true) *you that are yet here, tarry till the Bleſſing of God, and then we will pray, That God would be pleaſed to preſerve us not only this Day, but all the Daies that he is pleaſed to let us remain here upon the Earth, as likewiſe to give us the Deliverance which he has promiſed us; but we muſt pray him with all our Hearts. For 'tis not to be doubted, if we pray him as we ought, but that he will hear our Prayers, and then, Brethren, though we ſhould meet an Army of Enemies at the Door, God will place a million of Angels to guard you behind and before, and though you paſſed in the miſt of them, they ſhould not ſee you.* Obſerve that in theſe Words he ſeems to take notice.

notice of the Fear of those that were gone away before, for Fear, says *Galand*, of being surprized and accused of being in an Assembly, to which thing likewise what follows seems to relate to. Keep your Tongue, don't communicate to your Enemies what you have heard, lest they put you in Troubles; but make it known to our Brethren, to the end they may be comforted, and dispose themselves to follow Jesus Christ in his Sufferings, and that we all enjoy the happiness of his Glory, which God grant us.

If *Galand* has not invented, methinks this seems plainly to shew, That there is no Artifice; but though *Galand* should have lied, Mr. and Mr. and who have all reported the same things both by Word of Mouth and in Writing, cannot be so much as suspected of any such thing; and they all confirm the Honesty and Sincerity of *Galand*, by the following Testimony.

The Testimony of Mr. a Physician and Philosopher, naturally incredulous, and who has particularly examined both the Children and the first Shepherdess; 'tis upon his Memoirs that I composed mine of the Month of July and August, concerning the Shepherdess, by the Correspondence that an honest Merchant of that Country, my Neighbour and my Friend, had with him concerning her.

'Tis he who the 28. of May 1688. begins his Relation thus:

S I R,

TIS with a great deal of Pleasure that I give you an Account of what I have seen and heard of, what passes in the other World: I have hitherto been of the Order of S. Thomas, but at this present Moment that I write to you, methinks I have had a Vision or Dream, so much the thing surpasses all Human Belief: The Prodigy is so much the more wonderful, in that it happens to be in a Subject altogether incapable of the like efforts, and that you may have a greater certainty of the thing, I have made you the following Description.

After

After that Deſcription, he ſaies of the Preachings and Exhortations of the Shepherdeſs, all that *Galand* has ſaid of the Shepherds, with this over and above, That he examined the Eyes, Pulſe, the beating of the Heart of the Shepherdeſs, five different Nights, and ſaies, That notwithstanding the Agitation ſhe is in all the Night, ſhe has her Pulſe as quiet as one that is in a deep ſleep, and her Body inſenſible. She has preached, ſaies he, from the third of *February* to the twenty eighth of *May*, the time that he wrote, but does not find her ſelf the leaſt weary, riſing as freſh in the Morning as if ſhe had neither ſaid nor done any thing. She never opens her Eyes in ſpeaking, ſhe moves her Upper-Lip a little, without ſcarce moving her Chin, and ſpeaks in a ſhriller Tone than when ſhe ordinarily talks. It ſeems, ſaies he, in another Remark, as if her Voice went no farther than her Throat. And as for her Exhortations, he ſaies, They are the moſt taking things in the World, with as much Eloquence and Energy as can be imagined, and in as good Terms. Indeed, ſometimes you would think that Terms and Thoughts failed her, but in a little time ſhe reaſſumes both the Word and the thing with an admirable Continuation: There are only, as I have ſaid, ſome Places where the Phraſe does not ſeem natural, taking one Tenſe for another, but all that after the manner I have ſaid. The Remarks of that Honelt Man would be ſufficient to fill a Volume, ſaying as *Galand* does, That ſhe cannot be followed in Writing, and that one can only write the eſſential things. I ſhall ſpeak again of that honeſt Man, when I ſpeak of Prophecies.

I will only ſay, That having cauſed the Merchant, my Neighbour, to write ſeveral times, to know of Mr. . . . his Friend, Whether he ſaw nothing of that which the Shepherdeſs had foretold of thoſe that were to follow her; he never answered any thing, But that it was ſaid, that there was a Child of eight Years old that had begun to preach at *Mid-ſummer*, but that the Parents concealed him: He has ſince ſent Word to his Friend, That the reaſon why he had neglected to go ſee thoſe firſt, was, becauſe he thought that it had been only a falſe Imitation of the Shepherdeſs; but that at preſent 'twas another guiſe-thing, and that in a ſhort time he would entertain him with it; and in the mean time charged *Galand*, who went to ſee him before he came away, To ſalute his Friend from him, and communicate his Collection to him. All which makes much for *Galand*, who indeed has a hundred times more

Testimonies than he needs: But here is a Letter from that same Gentleman, which begins to shew the Propagation and Increase of these Prophets.

The Letter of Mr. N. of the Month of December, 1688.

There are about twenty five or thirty of these Missionaries sent of God to preach Repentance; 'tis not to be imagined what powerful Exhortations they make. The most part of them are altogether ignorant: There are of them from eight Years old to sixty five. It oftentimes happens, That in the Meetings that are in the Villages, in the Night, to break Wall-Nuts, some one that has not preached at all falls down on a suddain in a Sleep, and then being thrown upon the Bed, presently begins to preach. 'Tis a wonderful and an edifying thing to see how the Spirit of God is so generally poured out upon so many different Persons, and in such sort, that it can no longer be concealed. I just now heard from very credible Persons, That last *Thursday* the Baron of *Poet* and Mr. *S. Audiol*, Father and Son, the Curate of *Poet*, or rather his Nephew, and several other Papists, sent for four of these Children, and that they heard them whilst they were asleep in the Castle of *Poet*: They were all terribly astonished at it. The Baron of *Poet* wept, lifting up and holding one of those Children in his Arms, and told the poor People to have no Meeting in the Night, &c. The Curate of *Bordeaux* was likewise there, who pressed the Finger, and sorely prick'd a young Maid of fourteen Years old; who notwithstanding felt nothing of it: And he asked her likewise, Whether she knew him? She answered, That he was Mr. *Brun*. I cannot tell you all the Story, the Post is going away: The thing is now publick, and when these Children are told, They shall be hanged, they are not at all afraid, and answer, That it is but a little Harm for a greater Benefit.

Methinks there is enough to prove the Sentiment of those that have heard these Children, in confirming what I have laid down concerning the Preachers, the Number of them and their Increase: Yet notwithstanding the low Condition I
am.

am in, having kept my Bed or my Chamber theſe fifteen Daies, by reaſon of my accuſtomed Rheum, I muſt ſend you the Teſtimonies of thoſe that I have particularly diſtinguiſhed from the reſt. You have already heard a Carder of Wool and a Phyſician; I produce you now a Lawyer, an able Man in his Profeſſion, and of great Repute, and beſides not Credulous, and a Philoſopher.

An Extract of a Letter from Mr.... Lawyer of of the Month of December. Whereas 'tis more neceſſary than ever to take Care of expoſing Men in publick Writings, I have ſuppreſſed both the Dates and Places.

PRay likewise tell Mr.... ('tis a Perſon whom this Lawyer particularly reſpects) that we have at preſent in his Houſe one of thoſe young Shepherds, on whom God hath poured out his Spirit, and that all your Paſtors and Teachers make no Exhortations ſo lively, ſo taking, ſo powerful, as thoſe we have heard from the Mouths of theſe Children. We muſt a little examine this, but that cannot be ſo ſoon; for we have as yet the ſound of that Voice in our Ears, it having but juſt now ceaſed: 'Tis here the Houſe of Obed Edom.

After the Lawyer, let us hear an Apothecary, according to the Time things hapned.

The Testimony of one Grevier, an Apothecary of Bourdeaux. 'Tis a young Man betwixt twenty five and twenty eight Years of Age, Son to a Merchant of the aforesaid Place, and who was both Apothecary and Surgeon, and practised not only at Bordeaux, but likewise in the neighbouring Villages Mornans and Sceles, from whence came out the first Swarm of Prophets. All People of that Country, and there are here of all Conditions and Qualities, know him very well, and look upon him as an honest Fellow: But the best Testimony of him is, That a Person of Quality, a Refuge here in this Town, having written to a Learned and Famous Man in his Profession, to desire him to inform him concerning these Prophets; he wrote him only this Answer, That he would direct him to a Collection this Grevier had made concerning these Prophets, consisting almost of a Quire of Paper; thinking that it was sufficient, having first read and examined the foresaid Collection. I have heard it several times, and likewise in the presence of our Mr. Legier, Pastor, and Professor of Philosophy.

1. **H**E saies the same things as Galand and the other say, but he adds other Circumstances.

Concerning their Sleep, 'tis he that first gave occasion of that Commentary upon the Sicknes for fifteen Daies before the Miracle or pretended Inspiration; but he only saies, That being one Day called to let a Child Blood of about eight Years old, whose Eyes were all as red as Blood, the poor People said to him, That they thought it might be a preparation to the other Distemper, (for so they call the Inspiration of those Children, and the manner that those Children have of speaking in their Sleep) and indeed, saies he, three Daies after he fell asleep and preached.

'Pray by the way take notice, that Galand saies, concerning their sleeping, That one of those Maids, of about eleven Years of Age, which prophesied whilst he was by; said, That before she fell asleep, she felt something, which by little and little came up from her Feet to her Throat, where when it was, Sleep took her, and she felt no more of it.

Grevier adds, That if those Children should be hindred from speaking when they sleep, especially the little ones, that are not able to support the Spirit that moves them, they would suffer for

for it; and ſaies, That once ſome having put to ſleep nine of them together, who ſpoke by turns, anſwering to one anothers Exhortations, there was a little Child of eight Years old, that ſeemed mightily tormented, and that called out for his Mother, praying her, for God's ſake, to wake him, becauſe he could not hinder himſelf from ſpeaking, and his Mother being not preſent, he cried out, O Eternal, wake me. Such are the Comments and Reflections of thoſe People, according to their Capacities, and ſuch doubtful things are reported by them, yet there appears likewiſe much Sincerity.

II. At that very Time that *Grevier* came away, he obſerves an Increate of more than eighty Preachers; and he remarks, That in one Day there fell twelve, at once, at *Befudun*, a neighbouring Village, where there had never been any before, and that he had the Curioſity to go ſee them, two Daies before his Departure.

III. He ſaies, as others do, That it is impoſſible there ſhould be any thing more perſuaſive or taking than what they ſay: His Collection is made up of different Sentences, that he took ſometimes from one, ſometimes from another, aſſembled or elſe in private: He obſerves, That there are ſome that ſpeak far worſe than others, that make ſometimes horrid Barbariſms: He is ſo knowing, as to tell us that that follows the Diſpoſition of the Organs, and the more or leſs Wit they have.

I cannot but take notice here, what our Phyſician ſaies in one of his Letters Such Trouble has this Spirit given others (ſpeaking into what amazement the Shepherdeſs put the Intendant, the Biſhop and the Judges of the Place) but I believe a Man muſt be perfectly reprobate, not to be moved at the lively Exhortations of this Spirit, and that after the hearing of it a Man can no longer be wicked, nor continue in the Exerciſe of a falſe Worſhip: I verily believe, That 'tis a Spirit come from the Father of Light, that has been poured out upon the Mind of this Maid, or rather united to her Body, to preach, by her Organs, to Sinners, the Remiſſion of their Sins, if they repent; and though this Spirit does not produce Sentiments of any Superlative Sublimity, yet it ſaies enough in reſpect of the Soul and Body that it organizes. You know there are diverſity of Spirits.

After

After such authentick Confessions, I will say something hereafter concerning the Place where these People live.

IV. This *Grevier* is one of the Penitents whereof I have already spoken: I have here taken out of his Memoirs, the Form they make use of, in receiving Persons for having abjured their Religion. When the Penitent is come before them, they adjure him from God, to tell, How many Times he has been at Mass, and thereupon they lay before him the greatness of that Sin; then the Penitent kneeling down, they make him say these Words, *Lord, Lord, I cry to thee for Grace and Mercy, be thou pleased, O great God, to pardon me all the Sins that I have committed from the Day that I was born to this present Hour, and particularly for having renounced thy Holy Truth, and grant that I may be received into thy Holy Paradise.* Then the Child that speaks, saies, God grant you your Desire. But as for the Remonstrance that they make concerning that Sin, and the enormity of it, and the Threats they pronounce against those that shall return thereunto, That, saies *Grevier*, cannot be expressed, alwaies adding these Words at the last; You have sinned against the Father, you have sinned against the Son; take heed of sinning against the Holy Ghost, for God will pardon you no more.

The Testimony of Mr. . . . 'tis sufficient, Sir, to mark you out this Witness, by the admiration you had of what he has lately done, after the powerful Persuasions, which as he told all People here, He had received from one of those Shepherds; which will likewise suffice to justify the Shepherd and his Comerades from the Reproach that might be made them, That they are Instruments of the Devil for the retaining of some in France, which unless they had promised a speedy deliverance, would have come out of it.

I. **I** Think there ought to be made a great Difference of those that have remained in *France*: some tarry there, because 'tis their Hearts Desire to do so; others, because their Affairs hinder them from leaving it; others act according to the different Light God may have given them: But in whatever I have read concerning these Prophets, I alwaies found that they constantly persuaded their Hearers to come out of *Babylon*, and that they made terrible
Declarations

Declarations againſt thoſe that returned after they were once got out of it ; the only thing that has retained thoſe that had deſigned to leave it, was becauſe the Papiſts every where deſiſted from their uſual Rigour, in reſpect of Worſhip, ſo that theſe Shepherds have properly preached as to Men that are under Perſecution; but with the moſt terrible Threats in the World againſt thoſe that ſhould return to the Maſs, and into Idolatrous Temples. Advertizing them, That they ſhould undergo other Perſecutions, againſt which they ought to prepare themſelves betimes ; you have but to ſee concerning it the Abridgment, that has been collected by Mr. and his Friends, who are Philoſophers and ingenious Men, of a Sermon of one of thoſe Children. I thought that Mr. had exaggerated things to you as to that Matter ; but this Relation being come, our Wits muſt hold their Tongues, they muſt now confeſs that they are amazed, and that they are reduced to chuſe either the Spirit of God or of the Devil, there being nothing of Cheat, or of the contagious Diſtempers of the Imagination, according to Father Malebranche, to be admitted in this preſent Caſe.

Mr. and his Relation informs us, That he hath ſeen a Shepherd of fourteen Years of Age, ſpeaking whiſt he was a ſleep, ſpeaking *French* almoſt as well as any of his Auditors, ſinging the *Pſalms* as a Man of thirty, that underſtood Muſick, and having a Tone of Voice, and an Action answerable to the reſt of the Prodigy.

The Shepherd, in all his Sermon, ſeems preciſely to ſpeak to his Auditors, he has not to do now with Country Fellows, but with a conſiderable Gentleman, with a Merchant that is an ingenious Man, and with two Philoſophers, not being in my Power to deſcribe theſe People to you otherwiſe.

He began, ſaies the Relation, with the Conſideration of the weakneſs of Man ; and enlarged his Diſcourſe in good Expreſſions about Vice : After that he ſaid, directing himſelf to God with a great deal of Zeal and Fervor, ('tis what Mr. bids us obſerve in this Relation, the Pieces whereof don't expreſs what he meant) *Lord put away from us the ſtinking Duſt of Sin, we are but Duſt and Aſhes, and to Duſt ſhall we return. O God ſtrengthen us by thy great Mercy ; O Eternal ſtretch out thy Hand to ſuccour us, leſt we fall again into Temptation.*

These are Articles or several interrupted pieces of the Sermon, being only some sentences of it taken here and there.

Rejoice, Brethren, that God has sent you a little Candle to light you, make use of it, repent ye, and take heed lest the Rod of sin turn against you. Pray to God with all your Hearts, and mend your Lives. God says in his Scriptures, I will pour out my Spirit upon all flesh, *and the rest of the Passage.* Jacob's Ladder was neither of Wood nor of Stone, but of Prayer and Supplication; God has taken away his Candlestick from you, *Seek and you shall find, knock and it shall be opened unto you.*

Some of our Doctors found something extraordinary, and very strong in this Article. I pass over some to be short, and mention only those that are precisely to the purpose, though all the rest is equally good, whether it be when he speaks of the cause of the destruction of our Churches, or whether it be when he promises us the re-establishment of them in case we repent.

Brethren, is it not a strange thing that you, who have promised to follow Jesus Christ, should have renounced him for the sake of a little spot of Ground? (He speaks no more to Country Folks) He who shed the last drop of his Blood for you? Don't trouble your selves in heaping up earthly riches; but lay up Treasures where the Moth and Rust do not corrupt.

The Scripture tells you, Be not surprised when you see your selves under Persecution for my name's sake; Pray God heartily, the Devil is about to be shut up in the midst of Hell.

I must speak freely to you, I have not the Wit to say all these things, but 'tis God that speaks by me: since your riches have ruined, it must be by your Prayers that you must redeem your selves; and what are ye afraid of for a little wealth? Be afraid of nothing though you were to die: *Happy are they that die in the Lord, for they rest from their labours.* Hardn'd, Stubborn, Blind Men that we are! We harken not to the Voice of God, and we put no confidence in his promise: Read the 68. Psalm, *Let God arise, &c.*

The way of Paradife is a ſtreight way, it is no larger than a Hair, and as fine; the faithful only can walk therein, there is no entering into it for thoſe that are loaden with ſins; But the way to Hell is large and ſpacious, there is a high Road thither.

One of our Doctors, becauſe one of the company wonder'd at that compariſon, ſatisfied him with that of the Camel paſſing through the eye of a Needle, and brought on the ſame or the like occaſion.

It has been told us, That in the laſt times many ſhall fall away from the Faith, and we ſee it now but too much, and above all when we ſee thoſe baſe Souls, who after having been gone and partaken of the Blood of the Lamb, afterwards come back and plunge themſelves into the Abyſs of Corruption and Filthineſs.

'Tis a long time ſince you, who are here preſent, have been at Maſs, but I am afraid the firſt Perſecution will make you return thither again; But be ſure not to do it, ſuffer your ſelves rather to be cut in pieces, ſuffer your ſelves rather to be brought to the Block, than return thither again: Lord have pity on theſe poor ſinners, O Eternal ſtrengthen them by thy Grace.

Jeſus Chriſt has poured out all his Blood for us, and we can't endure the prick of a Pin: fear not Men, who can only kill the Body, but fear God that can deſtroy both Soul and Body (and concerning that, ſays the Relation,) He cited the 1. and 2. Verſes of the 146. Pſalm, and continued to the beginning of the 3. Verſe: Brethren, Princes have no power over your Souls, &c. and he ſpoke a great deal thereon.

Speaking of thoſe that had ſold their Children for Mony, he ſaith, They have ſold their Children and made an Offering unto Idols, as the 106. Pſalm mentions: But God ſhall redeem the Children, and their Fathers ſhall periſh.

I believe, Sir, here is enough to ſhew what effect theſe Shepherds have produced not only amongſt the common People, but amongſt all ſorts of Men, even the moſt underſtanding, there being no one that has ever written or ſpoken any thing contrary to what I have here mentioned; which I deſire our ſmall Aſſembly to take notice of. Whereupon ſome of thoſe that had heard what Mr. . . . had ſaid, reported that 'twas really impoſſible to ſee a Man more touched or perſwaded of the

thing than he was, being to that degree, that speaking to our chiefest Doctors here, he told them; You may say, Gentlemen, what you please, but if you heard those Children, you would be just as those that have heard them, there is no possibility of resisting. I know what you say concerning the belief we had of the Miracle before hand, concerning our sad condition in *France*, concerning the novelty of the matter of Fast; All this might cause an admiration and astonishment, but there is more than that: For, to tell you the truth, you must know that for an hour and a half, we wept every one of us like so many Children.

'Tis time now to come to their Prophecies, but I must first say a word or two concerning the Fast that the first Company of Prophets ordained, all of that Vally, the 25th of November last.

Concerning the Fast ordained by these Children.

'Twas about the Tenth or Twelfth of November that they named the Day for the Fast, and this is that which *Galand* has collected of what one of the Shepherds said, after having finished his Exhortations, by this comparison; 'Tis to no purpose, Brethren, to excuse our selves as Adam, saying, The woman that thou hast given me made me do it, and to cover our selves with Fig-tree-leaves; for there is nothing hid from the eyes of the Eternal, &c. You are unclean, continued he, from the soles of the foot to the crown of the head, and therefore you must make a solemn Fast on the 25th of this Month of November, and you must celebrate it as it ought to be, whether in general or particular. If you cannot meet together, do it in your Houses reading of Sermons and Chapters of the Holy Bible such as I shall mention to you; to wit, Eight Chapters of the Revelations, the 6, 7, 8, 11, 12, 14, 15, 21. Nine Psalms, the 137, 42, 51, 38, 69, 29, 23, 46, 64. Four Chapters of the Gospel according to St. John, the 6, 7, 17, 19. Eleven Chapters of St. Matthew, the 23, 24, 25, 17, 10, 11, 13, 14, 3, 4, 28. and don't make any boast of it, keeping your Doors shut, because an unbeliever may enter in and force you to eat; I tell you once more not to boast of this Fast, all your other Fasts have availed you nothing, let us endeavour by this to disarm that great God, and let it be accompanied with Prayer and Charity.

Pray,

Pray take notice that this Faſt was exactly obſerved, and almoſt at the ſame time that there was a Faſt in *Swiſſerland* and *Geneva*, this laſt being on the 22. of *November*. I leave to the learned to examine the diſtribution of the Chapter, deſiring them to remember that the Shepherd had to do with Men that read only the New Teſtament: and 'twas much if they had any to read.

Concerning their Prophecies.

I find my ſelf ſo weary and ſo ſpent with attention, that I have of neceſſity had for ſo long a Letter, that I will ſhorten this Chapter as much as I can. We muſt diſtinguiſh firſt betwixt the Predictions of theſe Children that relate to particular things, and the Predictions that regard the Church in general.

Concerning particular Predictions.

The Prediction of the Shepherdſſes, concerning thoſe that were to ſpeak after her, ſeems to me the moſt conſiderable; becauſe, in my opinion, 'tis accompliſhed, and becauſe I had recorded it in *July* laſt. Mr. our Phyſician, ſays, That the People of that Vally had aſſured him, that ſhe had foretold a great many things that were *paſſed*. That term which I thought Equivocal, ſeems to relate to things that ſhe ſhould have divined, but in the Idiom of the Country, it likewise means *happened*. Mr. Reports, That being once upon the Bed by the Shepherdſſes minding her Eyes, Mouth and Pulſe, it happened that ſhe ſaid that ſome People ſhould be awaked that ſlept, and thoſe People were directly behind the Shepherdſſes Bed. There came ſomething late, from a certain neighbouring Village, a Man that was deſirous to hear that Maid, and juſt as he was come to the Houſe, the Shepherdſſes told it, ſaying, *There is ſuch a one that arrives, he is a good Man, let him come in*. And the Man happened to be juſt then at the Door. Mr. . . . ſays, That he ſaw it, and ſome that were there preſent aſſure him, That ſhe had ſaid almoſt the ſame things concerning him before he came, coming thither likewise in the night for fear of being diſcovered.

Galand assures us, That *James Mazel* of *Mornans*, who had a Son and a Daughter that Prophesied, wept bitterly for the loss of a Son, which he doubted not of after that his Daughter had told him that he was dead, and was so grieved only because he verily believed that those Preachers always tell truth; the afore-said *Mazel* desired *Galand* when he came to enquire about that Son which he had been told was dead: *Galand* enquired very carefully after him of People of the same Vally that had retired themselves to *Geneva*, who told him that they had not heard of him for three Months, never since that he went for *Brandenburgh*.

Grevier confirms what *Galand* had told me concerning the belief of those People by his own, and by what he has seen of it. For he confesses and protests, That though 'tis sometime since he seriously thought of leaving *France*, he should not have made such haste if these Children had not oftentimes reiterated the Order for him to withdraw; 'tis thus he expresses himself: 'For, adds he, Sir, they had told me so many things concerning my self, that I believed them upon that account, and when they told me that the Curate of *Bordeaux* had some ill design against me, and that I should make haste away, I did so: And by the Event 'tis found that he was well advised. For frequenting that Vally as he did since the springing up of these Prophets, under pretence and sometimes likewise through necessity of his going to carry them Physick, he would certainly have passed his time very ill e're this.

He says he was present when Orders came to those poor People to send Four of their Children to the Baron of *Poet's* House, which put them all into a great consternation, and made them assemble their small Council, whither they called *Galand*, asking him his Advice, which was that they should obey the Orders and send him the least. Some thereupon said, That they ought first to make Prayers to God, and consult the Holy Ghost; and immediately Three of those Children that were amongst them fell asleep, afterwards told them, That they should not be afraid to send them, and that they should see them come back gay and dancing on the way like Lambs; which happened according as they had said.

I have observed in the Letter of Mr. . . . how a little Girle named Mr. *Brun* by his name: he is the Curate of *Bordeaux* who was

was out of the Chamber on purpoſe for that or for other reaſons, when the little Girl went to ſleep : But 'tis eaſie to be ſeen that the Curate of *Bordeaux* did not expect to be known.

Grevier adds, but only by hearsay, from a Proteſtant of *Bordeaux*, who deſigns to live in good intelligence with the Curate, becauſe he is very rich ; that the ſaid Curate being returned, had betwixt them confeſſed that there was ſomething extraordinary in the Buſineſs, that among thoſe things they ſaid they mixed ſome old Prophecies of *du Moulin*, but that in a ſhort time good order would be taken about it.

The aforeſaid *Grevier* likewise mentions a Matter of Fact that paſſed whiſt he was preſent : One of theſe Maids, whiſt ſhe was preaching, directed her Diſcourſe to a Maid of *Besandun*, a neighbouring Village, of whom ſhe asked, Why her Siſter was not come ? who answered, That ſhe was ſick : 'Tis true, replied the Shepherdſs, but 'tis of my Diſtemper ; and the thing proved to be what ſhe had ſaid.

The ſame *Grevier* ſpeaking to me in preſence of Mr. *Legier*, concerning a Schoolmaſter that had been at *Geneva*, and whom Mr. *Legier* found to be one that had returned after he had received ſome Money from the Conſiſtory, made us read in his Journal, a Place where one of theſe Shepherds reprimanded him very ſeverely, both for his Return, and likewise becauſe he reſuſed that very Day to make a Prayer amongſt thoſe poor People, that had deſired him, according to their ancient Cuſtom, which was to read and pray to God, when they were aſſembled, till ſuch time as the Children ſlept and preached to them.

Mr. tells us a remarkable Story : After having ſo diſpoſed of his Apartment for us, ſo that we could paſs through a Hall into his Chamber, and out of his Chamber into his Anti-Chamber or Garderope, where his Servant lay ; he, to wit, Mr. remembring, in the middle of the Shepherd's Sermon, whom they had put to Bed in the Garderope, of ſome urgent Buſineſs he had to do in the Kitchen ; He obſerves, I ſay, That whiſt he was in the Kitchen, his Man and the Governeſs of his Houſe went into the Hall, laying their Heads cloſe to the Wall, endeavouring to hear ſomething ; whereupon the Shepherd making a Stop, ſaid, There is one of our Brethren gone, but there are two others come. They that remained, not knowing what he meant, went out into the

the Chamber, and from thence into the Hall, where they saw those two endeavouring to hear.

Mr. looks upon this as a miraculous thing ; but might there not be another Explication made of it, since the Shepherds say, That the time approaches, when the little Flock shall be no longer the little Flock, nor our Assemblies, &c. which he might mean by, *for one lost two recovered.*

Concerning their general Prophecies.

I believe that I must necessarily distinguish again betwixt the Prophecies that regard the Church in general, and those that regard those People, joyned with the rest of the Protestants of *France* ; and I believe, that doing so, I shall not deviate from the Style and Practice of the Scriptures.

In general, they foretel to one and to the other a speedy Deliverance, all the Collections are full of it : The Shepherdes in several Places, speaks of the Accomplishment of the Prophetical Months and Daies, as of a thing near at hand, however, she withal mixes violent Persecutions ; she foretels of Wars and Plagues, but all so ill collected, that 'tis Pity that Mr. had not heard her speak of that as well as her General Predictions. He particularly observes, That what she singularly marked out was the Deliverance of the Church in *September*. Now, that she did not understand a General Deliverance is plain, in that she adds Persecutions and other Signs, which were not to come to pass in so short a time ; and if one should say, That she had two things in view at once in her Prophecies, in my Opinion the like things may be found in Scripture.

These last Prophets seem to have had the same thing in view, when they say, That our Deliverance had been in *September*, if we had repented. But that it should be at *Christmas*, if we repented, (for they alwaies annex Repentance to it) yet when they say, That that Deliverance shall be at *Christmas*, or as others say, At *Christmas* or at the beginning of the Year, they all unanimously say, at the same time, That there shall be a violent Persecution, but a short one, and that we must prepare our selves for it. But how shall we make this agree, unless it be, that in one Place they regard the Deliverance of the Church in *England*, at *Christmas* or at the

the beginning of the Year ; and in the other the Perſecution that it ought to ſuffer in *Dauphiné* ; and perhaps likewise in other Places of *France*.

If *Grevier* ſaies true, here is a very remarkable thing ; he aſſures us, That at that time that he left *Dauphiné*, there was a Report, That the King of *England* had entirely defeated the Prince of *Orange*. Thus ſar *Grevier* may ſay true, for at that very Time *Mr. de Verace* ſhewed me a Letter from a Senator of *Chambery*, a Friend of his, who ſent him a Copy of what the Cardinal of *Grenoble* had written to their firſt Preſident, to wit, That he had received an Expreſs from Court, to tell him the News, That the King of *England* had beaten and defeated the Prince of *Orange* by Sea and Land. Divers Letters from *Grenoble* hither confirmed the ſame thing, That there was a Report there, and all over *Dauphiné*, That the Prince of *Orange* had been defeated. I wrote likewise to *Mr. D L.* about it, asking him, What was the Reaſon of ſuch mean Politicks ? Now what does *Grevier* ſay more ? That at that time thoſe Reports were in *Dauphiné*, one of theſe Shepherds or Prophets ſaid ; There are ſome that ſpread about Reports, That the Prince of *Orange* has been defeated, but they that ſpread about ſuch Reports commit a great Sin ; for the Prince of *Orange* has chaſed, chaſes and ſhall chaſe the King out of *England*, and that is the beginning of the Deliverance of the Church. I ſay it once more, That if *Grevier* has ſpoken the Truth concerning this laſt Point, it reſolves a great many Difficulties. I have obſerved, in the firſt Letter written from *Annonay*, that they have ſince ſpoken very right concerning the Prince of *Orange*, (for he that writes it may be believed) they may then have ſpoken aright of him heretofore.

At preſent they ſay ſomething more particular, ſaying, That we ſhall hear our Miniſters in the Month of *May* : That may indeed be true of ſome of them, though not of all ; and if I am not miſtaken, a young Woman that lived at *Caſtres*, whom I heard ſpeak of it ; before I was confined to my Chamber, by my Diſtemper, ſaid, That the Shepherds had ſaid ſo ; that is, That in the Month of *May* next they ſhould hear ſome of their Paſtors.

That which happened at *Caſtres*, whereof there was a Report in *Dauphiné*, as I have already obſerved, was told me by a young Gentlewoman of that Country, a Merchant's Daughter of *Croifette*.

two Leagues from *Castres*; she is one that has all the Characters of an honest Person, and who expresses her self, for a Person of her Condition, with as much Grace as Sincerity. When I made this Relation in our Assembly, a Gentleman of *Castres* told me, That he knew one *Corbieres* a Merchant, as well as the Judge of *Castres*, whereof the young Woman makes mention in her Relation. Others likewise of the Company came to me, and told me, beforehand, That the thing was reported by others. This it is:

A Shepherdess of eight Years old, being at the foot of a Tree, had a Vision of an Angel, cloathed with a fine white Robe, who bid her to tell her Brethren, That in the Month of *May* they should hear some of their Ministers, and taught the Shepherdess a Prayer, which lasts, saies *Mademoiselle Corbieres*, almost half an Hour, and is the best in the World. The Father and the Mother would not believe her; but she gave them for a Sign, That she should be three Daies without speaking; and so it happened. The Report that was spread through the Village, spread it self farther, and *Mademoiselle Corbieres* went thither, saw the Shepherdess, and prayed with the Assembly, according to that excellent Prayer of the Shepherdess: Which, said she, was extreamly taking; and I observed the aforesaid young Woman to be moved at the very remembrance of it. The young Gentlewoman adds, That that Shepherdess has an admirable Grace with her, speaks much better French than she: That 'tis impossible to have a more noble Air, than that Child has, so that it would charm one to see her.

The Noise of this Shepherdess and her Prophecy, spreading it self abroad, orders were given to take her: But three daies before she told her Mother, That there should happen a great Misfortune in the House by the Death of three Persons. The third Day being come, there came a Captain of Dragoons to take away the Shepherdess; her Father was in Bed, almost dying, but he endeavoured to keep his Daughter; so that the Dragoon, who was resolved to have the Maid, pushed and abused him so much, that he dyed that very Evening. An Uncle of the Maid, who was then in the Chamber, and who was angry, and resisted the Dragoon, was shot dead by him with a Pistol. A Neighbour that was present, being affrighted thereat, run to the Door, endeavouring to get out; but one of the Dragoons, that kept the Door, thrust him through and killed

killed him. The Shepherdeſs however comforts her Mother, telling her, Mother, be comforted, let me go, I ſhall have no hurt done me; and as for that which is happened, the Angel had told me, That it would be ſo; 'tis God that would have it ſo, and there was no altering his Decree. Whereupon the Shepherdeſs is brought to *Caſtres* before one *Barbarac* (a meer Barbarian, ſaies the Gentlewoman, as likewise a Gentleman of *Caſtres*) and *Barbarac* ſeeing her, How now, ſaid he, poor Innocent, What haſt thou to ſay with thy Prophecies? What Stories doſt thou tell us? What wouldſt thou ſay? I ſay, replied the Child, without being at all concerned, That thou ſhalt be hanged within this Year. 'Tis reported, That that did not pleaſe the Judge: She is mad, ſaid he to the Gaoler, put her into the Dungeon, from whence ſhe ſhall not ſoon come out. I will come out, replied ſhe, within eight Daies. And who will bring thee out, ſaid *Barbarac*? Thou, replied the Shepherdeſs, or the Angel that has told me ſo. And it happened precisely that in eight Daies *Barbarac* received Orders to ſend her to the Intendant of *Nimes*. The aforeſaid young Woman ſaies, That the Shepherdeſs having foretold, That there ſhould be preaching within eight, ten, or a certain number of Daies, in a Caſtle of that Country called *Caſtelſranc*, there was a Garriſon of Dragoons ſent thither, to prevent the Effect of the Prediction; and that in the mean while ſhe came away for *Geneva* at that very time, and had been ſeven Weeks before ſhe could come thither, having been ſtopt in her Way at ſome Place in *Dauphiné* by the fault of her Guides, but that ſhe got away with a little Money. 'Tis about fourteen Daies ſince ſhe came to *Geneva*; and ſhe is the laſt that I have heard. I muſt not forget what ſhe told me concerning the Captain of Dragoons, That he was extreamly ſorry for what he had done. I have taken the Names of three Men of *Montaubon*, come from thoſe Parts, who all confirm the Matter of Fact: Other People confirm it likewise; The Report is all over *Dauphiné*.

Here I muſt conclude, deſiring you to accept this my ſmall Endeavour to pleaſe you.

Continuation of the Journal of the 22d.
of February, 1689.

Monsieur will shew you a Relation that is now transcribing in my Chamber, which will be sent you by *M. of M.* because last night *M. of B.* and I were of Opinion to do so, and 'twas he that desired me. That the Journal I have sent you might be communicated to *M. of M.* 'twas because I would not write more than what is necessary; and pray, Sir, be pleased to permit it to be so.

As for the Memoire concerning the *Vivarez*, 'tis such an astonishing thing, that I should doubt of the Belief that you ought to have of it, if *M. of B.* had not assured me several Times, that I might believe it as firmly, as if I had seen it my self; and that *M. of M.* will tell you the same thing, the Person that wrote it being his Acquaintance. I have likewise seen this Post some Letters from *Nimes* that in a sort confirm the thing, since they tell us, That there were twenty People brought thither from the *Vivarez*, and imprisoned for having been at Meetings.

I have only then to make some Reflections on this wonderful Matter; but indeed it is so surprizing and amazing, that I leave it to others more knowing and more learned than my self. I will only say, following my Journal, That Mr. *Legier*, our Professor of Philosophy, a very worthy Man both for the School and for the Pulpit, told me Yesterday, after Dinner, That he had seen some People of *Dauphiné* that testified, That those Children or Prophets had foretold, That there should not be only great Assemblies on both Sides on the Hills, as you may see in my Journal, but likewise that there should be some that should preach awake, which is in all Points accomplished by this thing of the *Vivarez*. I must confess, Sir, That, in finishing my Journal, I could not but doubt
a little

a little of ſuch extraordinary Matters of Fact. When I ſaw thoſe poor Preachers foretel us of numerous Aſſemblies on the Hills on both Sides, and that I conſidered with my ſelf, That they themſelves were imprifoned, and all their Auditory ſcattered, and behold the Day after that there are Aſſemblies in the *Vivarez* of a thouſand, of one fifteen hundred, and of two thouſand Perſons, and in ſeveral Places at once; and in the Day-time to hear Prophets, that are riſen up on a ſuddain, and preach both aſleep and awake, with Signs and wonderful Miracles. I muſt confeſs, Sir, that this thing, which we know to be reported by a Perſon worthy to be believed, has perfectly confounded even the moſt incredulous. I have ſeen the chief of our Sadduces, after having been convinced of the Matter of Fact, ſay, That 'twas a natural Diſtemper, directed by Providence to procure the Repentance of thoſe poor People, that had fallen under Temptation: Well, let it be ſo; they ſhall explain us that admirable Philoſophy another time. As for our Profeſſor, That it ſurpaſſes him. And I will do no more than only ſend you the Matters of Fact, and the Predictions of theſe Preachers, which from Day to Day are accompliſhed: But to continue to obſerve what is paſſed and paſſes in *Dauphiné*; you muſt know that the Perſecution increaſes there. You have ſeen the Prior of *Valence's* Letter, which attributes that Miracle to the Cheat of a Man that was placed behind the Child, and that ſuggeſted to him his Sermons and his Prophecie. Now that Fiction is not ſpecious enough for them, by reaſon of the great and innumerable Proofs that there are of the Preaching of thoſe People without being prompted or ſhut up in Curtains: Wherefore they forced ſome of thoſe Children, by cruelly ſcourging them, to ſay, That Mr *de Bays* had inſtructed them beforehand, and had taught them the things they had afterwards repeated: And all this to make People believe the ſame thing of the others. But, Sir, God ſeems to laugh at their Projects; here is that which Mr. *Legier* has collected within theſe two or three Daies; he has promiſed to bring the Witneſſes to my Lodgings. 1. That there are People that continue to fall. 2. That a Man eſcaped out of Priſon, where he was with ſome of thoſe Prophets, had heard them preach in the Night-time. 3. That three Men that went out of *Switzerland* into that Country, about ſome Buſineſs, had lodged, as they returned to *Geneva*, with ſome of thoſe Children that were carried Priſoners: They aſſured Mr. *Legier*, that they did

not in the least appear moved ; and that a Woman that was lodged in the same Inn, having asked leave of the Bayliff to hear one of those Children, they brought one, who, after that he was fallen asleep, had preached, to the great astonishment of all the People : and when they asked the Bayliffs what they thought of it, they shrunk up their Shoulders, saying, They say nothing but very good things. 4. The same People say, That having been in an Assembly, one of those Children had said aloud, That there were three come out of *Switzerland*, whereof two had made their Abjuration in *Switzerland* ; but that there was one that had not done it, and whom the Child made do it with the same Authority the whole Consistory of *Lausanne* assembled could have done. For 'tis an admirable thing, That there is no one able to resist the Words of these Preachers. 5. That a Papist Woman had been to hear one of these Prophets, and that whilst he prayed she would not kneel down : That the Prophet censured her, and she making him Answer, That she kneeled down only before the Altar ; the Prophet redoubled his Censure, concluded it with a Prediction regarding that Woman, That even on that very Day that he had preached to her the Truth, it should be preached to her by her own Son ; which happened accordingly. A Person of my Acquaintance told me Yesterday this Story, which she had had from some one of those dispersed People, that fly from the present Persecution. 6. Others have likewise told Mr. *Legier*, That those Children had caused a Psalm to be sung in haste, to see the Miracle they had foretold of one of their Brethren, who was to fall as soon as the Psalm was ended ; which came to pass accordingly. 7. This Expression of *Falling*, is a general Expression of all People that talk of these Children ; and Mr. *Legier* has been told, That one of these People having been surprized with that Distemper in the Way, had fallen into a Hole, where he had broken his Leg ; which did not at all hinder him from continuing his Preaching, without feeling any Hurt : After which he became sensible as another Person. If I should now make a Collection of all that is said of these People, 'twould be infinite : I will add only this, which has been likewise told Mr. *Legier*, That the King should have amongst his Guards that should fall down and Prophesie, and that it should be concealed for once or twice, but that the third time it should break out.

A Copy of a Letters from the *Vivarez*.

THIS about a fortnight ago; that near where your Couſen the old Caprain's Wife lives, ſome perſons began to preach the Goſpel with ſo many ſigns and wonders, that it would make you tremble; and the thing has by little and little increaſed and ſo increaſes that at this very hour that I write to you, there are betwixt that place and this more than threeſcore. They are People of all ages and ſexes without diſtinction, except married Men and Women; I have not heard ſay there are any of them; that is to ſay, however that the greateſt part of them are Boys and Girls from ſix or ſeven to twenty five years of age, and old Men, all of the meaner ſort of People, there being few of them that can read: But they are all of Families, that have been exemplary for their good living. For they cry aloud and ſay, That they have received the Grace and Gifts they are poſſeſſed of, but by the ſincere repentance of their Families, it being impoſſible they ſhould obtain it, if any one remained in ſin. They are four or five days without eating before they ſpeak; and afterwards they ſcarce eat any thing, and their ſad looks, at leaſt of the greateſt part of them, clear up and become pleaſant, ſo that you might read their happineſs in their Faces. They preach almoſt day and night without ceaſing, in publick and in the miſt of the Villages where they are. Theſe Aſſemblies are ſo numerous that yeſterday there was one about a League from hence of fifteen hundred perſons, and that held from ſeven a Clock in the Morning till ſix at night. The days and nights before, they were not ſo great. But if I ſhould tell you that theſe to day will be of above two thouſand, I ſhould not lie. People go thither from all parts, as if they were proceſſions, and at Noon day. There does not come one back, but poſitively declares, That he had rather be drawn in pieces with four Horſes, than ever return to Maſs. If you ſaw how they wept you would be concerned at it. They boldly ſay, That there will be a Communion within ſix Weeks; that the Goſpel will be preached every where, and that ſome Miniſters whoſe names are known by all the People, and whom they name, ſhall enter the Kingdom to adminiſter the Sacraments to their

first Flocks, and that on such a day which they name. There are some that preach whilst asleep, others being awake. Their Hearers are always on their Knees, suffering no one to be otherwise. And if there be any notorious sinners in their Assembly, these poor Preachers call them to them, and fall into terrible torments, till such time as the sinners come to them. When they are come they cry over their Heads, Mercy and Grace, always exhorting those sinners seriously to repent, and all the People to pray God that he would pardon them. They make the Congregation sing Psalms, and very often the 51. They make publick Prayers for sinners: if those sinners really repent them, and that God pardons them, they themselves fall to the Ground as Dead without any appearance of Life. And when they come to themselves again they feel a happiness and contentment, which they are not able to express. It happens likewise that other Members, who are not so great sinners fall to the Ground, after the same manner, at intervals of time: the most part fall more than once, there are some likewise that have fallen four times, though they were not called as other great sinners. And those do not make the poor Preachers suffer as the others do. There fall down sometimes twenty or thirty at once, and as fast as they fall, and especially when 'tis a great sinner, these poor Preachers make great expressions of Joy, and remain some time in a swoon as in an Ecstasie, saying, That they see the Heavens opened and our Lord pouring out his Blessing upon them. They say, That within days the great Persecution will be over, and that Sunday last was one of those days. I know not whether this is to be understood of this place in particular, or of the general. But they exhort their Auditors not to be afraid of it. I forgot to tell you that Sunday last, that I spoke to you of just now, two Maids, after having preached the Gospel in a Village, a League and a half from hence, all the day till the Sun was setting, they gave the Benediction and told the Assembly, That it was time to be going, and that there was a Detachment of Dragoons made at the Quarters that were the nearest, to come break in upon them, having been discovered: that every one should go home and go to Bed. The thing was punctually so, as she had said: The Dragoons came, and hunted about in that Canton part of the night, and finding nobody, they entered into Houses, and brought away four Prisoners. There had been some taken before in other Assemblies. In fine, Sir, you may be sure that what I say is true, and that I don't tell you the fiftieth part of what there is of it; for the ablest Man in the Kingdom would never be able to mention every thing, though he had been

been at all their *Aſſemblies*. They ſpeak very great things of the King, the *Concluſion* whereof is, That he ſhall know the Truth and be converted. The *Curate* of the *Pariſh* of about a *League* from hence, is already abſented, as I have been aſſured; I don't know it for certain. All this ſeems to me conſiderable and important enough to deſire you to be ſo charitable as to ſend me your opinion concerning it, after having firſt conſulted with two *Docters* you have the moſt eſteem for.

The Prophecies which are that which the Reader will, without doubt, look moſt after, are perhaps that which he ought to mind leaſt; becauſe we are not certain that the *Collections* have been well made. A Word, nay a Letter, oftentimes changes the whole Senſe of a Diſcourſe. What is not to be queſtioned in that great number of matters of Fact, is that thoſe People fall, that they are in an Ecſtaſie, that they diſcourſe in their ſleep, and others awake, and ſpeak things that have not been ſuggeſted to them, and that they themſelves knew not. No other Prophecies are to be looked upon as well reported, but only thoſe that have had their Accompliſhment. 1. The Deliverance that was to begin in the Month of *September*, as it did really begin by the buſineſs of *England*, and by the Declaration of War. 2. The new Propheſies which the *Shepherdeſs* had Propheſied of. 3. The King of *England* driven out by the Prince of *Orange*. 4. The *Aſſemblies* that were to be made in ſeveral Places. 5. And the cruel Perſecution which is now in the *Provinces* greater than ever, ſince there has been a *Maſſacre* of 400. perſons, without reckoning thoſe that have been Executed, according as 'tis reported. Theſe matters of Fact, and ſeveral others, ſo precisely happening, as they had been foretold, ſhews that if any thing does not happen, 'tis becauſe the Prediction was not well taken nor underſtood: For one and the ſame Spirit cannot be False and True.

F I N I S.

THE HISTORY OF THE CITY OF BOSTON

From the first settlement of the city in 1630 to the present time. The city of Boston was founded by a group of Puritan settlers who came to the Massachusetts Bay in 1630. They were led by John Winthrop, who gave the city its name. The city grew rapidly and became one of the most important cities in the New England colonies. It was the site of the Boston Tea Party in 1773 and the Battle of Boston in 1775. The city was the center of the American Revolution and played a key role in the founding of the United States.

The city of Boston has a rich history and has been the site of many important events. It was the first city in the United States to have a public library and the first city to have a public school. It was also the first city to have a public hospital and the first city to have a public park. The city has a long tradition of education and has produced many famous graduates. It has also been the site of many important events, including the Boston Tea Party and the Battle of Boston. The city is a major center of commerce and industry and is one of the most important cities in the United States.

